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which Timothy Binzen expands upon in a later chapter.

Another author, Jaap Jacobs, offers an in-depth introduction to Dutch sources that relate to the history of Native Americans—including descriptive and institutional sources that are available for research. He offers sage advice about the use of these sources as well as an extensive bibliography of these sources. This unique chapter has much to offer historical archaeologists in the Northeast in general.

Other authors look closely at the issue of European encroachment and Native American land tenure and loss through the archive of land deeds and sales. J. Michael Smith looks to land sale records and Moravian mission documents to delineate the location of Mohican and Munsee people in hopes of addressing questions of ethnicity and demography. Timothy Binzen takes a similar approach in looking at how Mohican people may have strategically sold some lands in order to protect other parcels—an approach that offers some important insight into Mohican agency.

The final four essays in the book each offer unique approaches to considering Mohican experiences in the 18th and early-19th century. Shirley Dunn's article addresses that Mohican village at Shekomeko, using Moravian mission documents to detail some of the intricacies and tensions of cultural collision—this is a fairly rich and well-written history. Dunn manages to tease out some of the different ways that Mohicans at Shekomeko encountered and engaged with European colonists with differing agendas—from missionaries to merchants.

Richard Walling looks at the contribution of Mohican and other Native Americans from the Northeast in the American Revolution. Here, Walling looks at military archives and records as well as personal letters between military officials to detail the rise and fall of George Washington's Indian Corps in 1778. In covering this topic, Walling makes an important contribution by examining a part of the past that is not well covered in research literature.

Warren F. Broderick also makes a unique contribution in relating the tale of "Ben Pie." Here, Broderick briefly examines 19th-century fictional writings on Native Americans, noting that it is mostly fallacious tales with little to no

literary merit. However, one tale, that of "Ben Pie" (which is appended), may be a somewhat factual tale. Broderick then relates the potential truths of the tale and offers insight into Native American and colonial histories as well as local scenery. The essay and tale are a highly enjoyable read.

The final chapter in the book by Denis Foley relates the Mohican experience with alcohol, from the early-17th century into the 19th century. Foley notes how alcohol began as a social experience between Native Americans and European traders, but soon became a form of ritual, currency, and eventually a means of coercion in attaining Native American submission to land encroachment. This somewhat tragic tale offers a nuanced take on the experiences of Mohicans with alcohol in that Foley proposes that alcohol, like disease and colonial land-encroachment, contributed to the Mohican diaspora.

In all, the articles in this volume allow for an important and nuanced look at the Mohican past—but also offer new methods in considering the pasts of other Native American peoples as well. Some of the articles may prove more useful than others to the broader audience of researchers who do not focus on the Mohican experiences, but each article is well written and informative. My only complaint is that the essays in the volume focus temporally on the Mohican past up to the early-19th century. With a title that focuses on "continuance" it would have been nice to see more of a connection between that past and the Mohican present. Overall, though, it is exciting to see a volume such as this that is focused on an in depth exploration of a northeastern Native American peoples past—and hopefully present. As this is the first volume in a proposed series, I look forward to its "continuance."

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HISTORICAL ARCHAEOLOGY, edited by Martin Hall and Stephen W. Silliman, 2006,

Blackwell Publishing, Malden, Massachusetts, 360 pages, \$39.95 (paper).

Reviewed by Robert Paynter

Hall and Silliman's *Historical Archaeology* is an important and useful intervention in the discussions about the questions, theories, and histories that presently engage our discipline. This collection is part of Blackwell's Studies in Global Archaeology edited by Lynn Meskell and Rosemary A. Joyce. The Series description found among this book's front matter indicates that the series is "designed to meet the needs of archaeology instructors and students seeking volumes that treat key regional and thematic areas of archaeological study." A number of the articles and the volume overall admirably meet this goal and provide instructors and students with introductions to areas and themes that reflect up to date scholarship. The book is organized into three sections: Dimensions of Practice, Themes of Interpretation, and World Systems and Local Living. The editors contribute comments in their "Introduction: Archaeology of the Modern World." The articles were written by an interesting mix of senior and well-established junior scholars (I will leave it to the reader to sort people into these categories), which gives the book its timeliness.

The editors make clear in their introduction that the authors are not interested with structure, pattern, quantification, and explanation, but rather with agency, meaning, identity, interpretation, representation, and reflection. As such it is a product of theoretical moves of the 1980s and 1990s, and reflects the concern with context, the turn to history and ethnography, and interests in phenomenology, practice theory, and indigenous perspectives. Running through some, but not all, of the articles is a concern with the politics of archaeology. These are all currents in anthropology and anthropological archaeology, but I believe this is the first time a book has captured how these intellectual positions have/might affect historical archaeology. This gives the volume its importance. Interestingly, these positions are laid out with very little rancor directed at, if you will, the "Old Historical Archaeology." The editors do advanced students a favor in their framing of contemporary historical

archaeology. They begin with the old question: is historical archaeology about a time/place or is it about the method of linking texts and objects, leaving this issue in fruitful tension, though avowedly being interested in modernity. They argue that historical archaeology is interested in processes rather than patterns or temporal stages, in variation rather than typological norms, in recentering the stories of the modern world from European and North American cores to geographic and social margins, in making a global historical archaeology.

This latter phrase means introducing both what we know about different parts of the world over the last 500 years and acknowledging the various intellectual traditions that support the global practice of historical archaeology. They see the book, and a historical archaeology of modernity, working with entwined themes rather than grand narratives. Six themes found herein include: scale as in the relationships between the global and the local; agency as a concept to understand "the force driving the process of history" (p. 9); materiality as an under-conceptualized and centrally important notion; meaning as constructed in the past and constructed about the past; identity as "the intersection of race, class, gender, and ethnicity and the ways in which the material world is deployed as a form of expression" (p. 12); and representation as the how we go about presenting our understandings of the past. Regarding the latter they note, "the implication of the present in interpretations of the past is both inevitable and beneficial" (p. 14), a philosophical position that might set some readers' teeth to grinding, but not this one's. Space does not allow a full discussion of these interesting articles. Here are thumbnail sketches.

Beginning with the section on Dimensions of Practice, Mrozowski, one of the leading investigators and theoreticians of the relationship between culture and nature, provides a global review of how, contra Deetz, nature continues to be entangled in the lives and cultures of modern industrial, urban, capitalism. Galloway presents a framework for uncovering the complex logics about materiality and texts that undergird our more explicitly discussed statements on theory and history. By precept and example she demonstrates how we begin layering meaning onto our objects

and texts in the supposedly neutral actions of excavation, processing, and curation. Elizabeth Pauls considers historical archaeology's engagement with the study of place and space, a still promising and yet underutilized source of historical evidence, noting that the ways places are perceived, used, and struggled over by the various segments of stratified society has and will continue to offer promising avenues for research. Palus, Leone, and Cochran succinctly present the basic precepts and the intellectual genealogy of Critical Archaeology as it has been developed by Leone and his colleagues; the discussion alone is a boon to those unfamiliar with this important line of argument. They interestingly use the work of Laurajane Smith to uncover yet a new way that politics and archaeology intersect, noting that today, governmentality has altered archaeology: "archaeology has stopped being about knowing, excavating, or collecting, and started becoming about permits, consulting, and informing native peoples, repatriation, inventories of museum holding, and different kinds of curation" (p. 95). All of these papers should drive feisty seminars on theory and method.

The Themes of Interpretation section opens with Barbara Voss's article on one of the most important developments in archaeology of the past 20 years, the study of gender. She clearly and succinctly presents the major theoretical and empirical contributions, including a very helpful parsing of sex/gender versus gender-as-performance theoretical positions. Despite all we have learned about especially colonial and middle class Victorian gender/sex systems, Voss identifies four areas for future research, namely, studying men as gendered beings, considering the intersection of age and gender, thinking harder about and being more attuned to evidence concerning sexuality, and being wary of the dualities embedded in the gender system and performances of the early-21st century. Burke's article on ideology is another of her significant interventions on this often-heated topic. In this she presents a philosophical framework that elucidates the differences between epistemological and sociological schools of thought, sophisticated and unsophisticated ideologies, and the crucial role of power in distinguishing ideology from ideas. Silliman, in his contribution, argues that "if we want to understand the lived experi-

ences, identities, agencies, and struggles of people in the past who were caught up in colonialism, capitalism, industrialism, and racism, then labor must be at the forefront of our studies" (p. 161), backing this up with interesting illustrations from workplaces, and places affected by workplaces, throughout the U.S. and Australia. He also convincingly argues that labor is a perspective that will help break down the nefarious divide between "prehistory" and "historical archaeology," by understanding how people made lives intertwining indigenous and European practices that were all authentically real. De Cunzio reviews the archaeology of institutions that became increasingly important parts of the North American landscape during the 18th and especially 19th centuries, almshouses, poorhouses, workhouses, prisons, schools, and asylums of a great variety of types. She cogently critiques Foucault, showing how historical archaeology can productively understand institutions and institutionalized people by making use of phenomenological approaches developed in feminist and disability studies. These aim to recapture the multidimensionality of bodily experiences and allow us to "negotiate [these] emotion-laden terrain[s] with compassion, outrage, and openness to their multilocality and multivocality in the past and [*sic.*] in the present" (p. 185). LouAnn Wurst brilliantly untangles the confusions that surround the notion of class by pondering class as a thing versus class as a relation. Regarding the former she is in agreement with those who find class analysis an unsatisfying approach to the materiality of the modern world. However, class as a relation has yet unplumbed depths of subtlety waiting to be pursued by historical archaeologists. These understandings emerge from a very non-commonsense idea, dialectics, which she presents in clear and commonsense prose. Following Wylie, she argues that the reason to pursue the study of class lies in its power to illuminate the world we live in, a commonplace goal of historical archaeology, but with the added aim of changing our world, a point that allies her perspective on class with one of the major points of Critical Archaeology.

Finally, the section on World Systems and Local Living takes on the charge of global area studies. Funari's chapter is another of his pro-

ductive interventions in helping decenter the present North American bias in what should be a global historical archaeology. Importantly for a discipline steeped in the processes of English expansion, he presents a sketch of the history of the Iberian Peninsula since Roman times, commenting on material cultural continuities from Romans, Visigoths, and Moors that have left their mark in Portuguese and Spanish colonies and important historical processes that spun peoples of the Iberian Peninsula across the world in the 15th and 16th centuries. The chapter concludes with the archaeological work on the maroon community of Palmares, work of local, global, and theoretical significance. Pikirayi's article introduces the reader to some of the key archaeological studies and historical processes of Africa of the last 500 years and to distinctive challenges African history presents to conventional historical archaeology. He introduces West Africa and the struggle over slavery, East Africa and the sequence of Swahili, Portuguese, and Omani suzerainties, his own insightful work on the articulation of Great Zimbabwe with Indian Ocean and more recent cultures, and the masterful work by Hall, Schrire, and many others uncovering the histories of Southern Africa. These all lead him to cogent observations about the relationship between texts and objects, and the Eurocentrism endemic but not inherent in the discipline.

Loren and Beaudry narrow their focus from an archaeology of big things, like continents, to an archaeology of small things found in eastern North America, like thimbles, pins, and small adornments on clothing and the body. They present an appreciative critique of Deetz's approach to the identity process of "becoming American," offering in its stead a methodology that eschews rigid typologies and revels in the contradictions and ambiguities of identity formation found in real lives lived at the intersection of race, class, gender, and ethnic processes. Lightfoot surveys the three temporal pulses of European colonization in western North America, the earliest occasional contacts, the reorganizations of indigenous lives drawn into fur trades and Spanish settlements, and the third ethnocidal and genocidal phase associated with Anglo settler colonization. If the first two saw

hybridity, the third saw a range of social processes aimed at persistence. Archaeology has had much to say about the two earlier stages and little about the most recent, thereby complicating everyone's life in the present fourth stage of indigenous revival. Lydon is also interested in a historical archaeology that seeks to overcome the great silence about the ongoing relations between indigenous peoples and European colonizers right up to the present, this time in Oceania. Her sophisticated argument reminds us that the peoples of the Pacific to this very day function as an alter to the identities of people from the North Atlantic cultures, thereby complicating historical archaeology in its precepts and practices. Oceania has very different kinds of historical archaeology, largely dependent on whether it is being conducted in a nation state rooted in settler colonization or a state moving towards indigenous independence. Finally, Johnson considers what might be an archaeology of colonization's effects on European culture. And here he mostly offers useful and intriguing possibilities, like contrapuntal readings of great estates that need to be analyzed with regard for the human misery that led to the accumulation of such wealth. He has to rely on suggestions because there is barely an archaeology of modern Europe, let alone one taking up so sophisticated a question as the materiality of how the empire has struck/written/immigrated back.

Any advanced archaeology student, and many a seasoned practitioner, will find these articles useful and interesting, even if the one on your particular area does not quite have the bibliography you would like. In addition to serving as entries to themes and areas, the collection offers a serious challenge to how we have conceptualized the work of our discipline. Historical archaeology tends to study European continuities amidst the discontinuities initiated by European invasion, but Pikirayi sees African history in terms of "continuities, punctuated by global events, such as European colonization" (p. 247); his goal is for historical archaeology to "bridge the gap between our own world and the long millennia of prehistory" (p. 247). Lydon similarly sees continuities in Oceania that lead to a challenge to the anti-essentialisms of contempo-

rary theory; there has become, she notes, a role for archaeology in creating “strategic essentialisms” for emerging national indigenous identities. Lightfoot calls for a historical archaeology of indigenous western North America, one that studies the practices of survival in the face of assaults on bodies and cultures. In doing these studies historical archaeology will need new methods and theories, ones that look for hybridity, as in Loren and Beaudry’s study, ones that study the range of survival tactics from hiding in plain site to armed resistance, as seen in Funari’s discussion of Palmares. Continuities, not just within European ways of life, but among and between the ways of life of indigenous peoples and all those who were brought to new places by the global processes of the last 500 years need examination. Understanding these continuities in more sophisticated terms than “survivals” will require knowledge about political, economic, and cultural processes and resultant biographies and historical dynamics driven by the familiar capital accumulation, European-derived patriarchy, White supremacy, and nation-state identity formation, and processes rooted in kin and tributary accumulation, non-Western gender systems, and their often ambiguous identities of inclusion and exclusion. Finally, no one has yet put together the monograph or the edited volume that merges materialist and meaning approaches, integrates the historical processes of Europe with those of all the major places on the globe, commands the ever-changing and ever-expanding materiality of capitalist production, and sorts out how to simultaneously handle race, gender, class, the state, and ethnicity, in all their nuanced complexity.

In striving for this goal, *Historical Archaeology* is among the best we have. There are, however, some lacunae. Unlike many edited volumes I found all the articles to be remarkably successful in hitting high levels of scholarship; however there is unevenness in the way the authors introduce their topics that leads to a differential thoroughness in the introduction to the literature of the various areas. There is a generation of scholarship from the 1970s and 1980s that sought to engage the global dimensions of capitalist accumulation, European-derived gender practices, and racism, that also struggled with linking the

global with the local. Much of this is in fields closely allied to archaeology, and it is sparsely referenced, herein. The discipline needs these studies, as useful frameworks or foils, if we are to not continually reinvent the large wheel of studying the global processes of the modern age. The editors were helpful (p. 7) to direct readers to works that can enhance these bibliographies. There are also parts of the globe that have received more coverage in the historical archaeological literature than is found here, such as Ireland and the Near East; needless to say we all know there are vast parts of the planet that have yet to be investigated by historical archaeological methods. A more explicit nod to these geographical areas would have offered direction to students seeking to expand our horizons. Finally, an important principle that has structured and continues to structure the way Europeans deal with cultural and biological difference is race-racism-White supremacy. African American archaeology is certainly a major way this discussion enters the discipline, but it is not all there is. The opportunity to focus on these complex processes, the topic of a range of important work in historical archaeology, was missed by not having race/racism the focus of a thematic article. I offer these observations as someone who committed sins of omission in surveying our fast-growing, wide-ranging, and increasingly theoretically sophisticated field, someone who sympathizes with the editors about the gap between the papers they wanted and what they had in hand, and all the same as an admiring colleague who needs to point out that our reach still exceeds our grasp in crafting a global historical archaeology. In sum, *Historical Archaeology* is a deservedly self-assured, forward-looking book that insightfully frames many contemporary issues in ways that will stimulate ongoing research and assist a generation of students to become contributors to the goal of developing a global historical archaeology. It should make its way to the top of your pile of things to read.

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in Great Barrington, Massachusetts, the development of the rural class-gender-race lines in Deerfield, Massachusetts, and sponsoring students working at various venues around the globe on related issues.

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INDUSTRIAL ARCHAEOLOGY: FUTURE DIRECTIONS, edited by Eleanor Conlin Casella and James Symonds, 2005, Springer, New York, Foreward by Sir Neil Cossons, 321 pages, \$89.95 (cloth), \$39.95 (paper).

Reviewed by Kelly J. Dixon

"Industrialization is the most fundamental change in human society since the inception of agriculture, and underlies the confusing clash of ideologies and faiths in our restless world" (p. 133). The words of one of this volume's contributors underscore how industry and technology are intertwined with the modern world's recent cultural heritage. Such topics, along with other essays in this book are certain to influence discussions about the world's industrial past and how that past continues to shape the future. *Industrial Archaeology: Future Directions* is a compilation of papers originally presented in a session dedicated to exploring the future of industrial archaeology at the 24th Annual Theoretical Archaeology Group (TAG) in 2002 at the University of Manchester. With subject matter from Australia, England, Ireland, South Africa, and the United States, this volume maintains an international scope, an attribute that implicitly and explicitly demonstrates networks and commonalities among archaeological sites from the recent past. Themes such as globalization, class and ethnic identities, gender roles, the spread of capitalism, and the relevance and value of archaeology in industrial settings are among the areas of inquiry shared by several of the book's contributors. In addition, certain authors note the importance of understanding a building and its landscape prior to heritage management decisions, an issue that has influenced interpretation and the protection of entire his-

toric environments, or landscapes, as opposed to discreet heritage sites (pp. 96, 178, 244).

The book is organized into four sections, with papers broadly devoted to theory and practice relative to investigations of industrialized societies and related landscapes. The first section, "Rethinking Industrial Archaeology," includes a series of papers that provide a general overview of industrial archaeology. Essays in the next section, "The Conservation of Industrial Monuments and Landscapes," are devoted to analyses that explore both conservation philosophies and scholarly research. The third section, "Archaeologies of the Factory and Mine," includes a handful of papers that examine working class archaeology using examples from the textile industry and a coalfield war. Finally, "Consumption Studies" includes essays that consider the consumption of industry's products equally as important as more traditional industrial archaeological studies of production.

Collectively, the volume's essays represent a compilation of case studies that emphasize the importance of outlining methods and results and that seek to go beyond descriptive, site-specific research on industrial sites to think about the people who lived amid those settings (p. 37). Allusions to culture history (p. 73) suggest that much of the traditional, descriptive research in industrial archaeology is akin to the founding paradigm of Americanist archaeology, and that now, in the 2nd millennium, it is time to relate the material evidence of industry to broader issues such as the social relations of production. While this book signals the maturation of industrial archaeology, the authors' emphasis on social archaeology should not be interpreted as a call to disregard descriptive investigations on production and technology. Since the latter are essential for studies in industrial archaeology, descriptive and social archaeologies should be conducted in concert to strengthen both academic and applied archaeological research related to industrialization and industrial societies. Several of the volume's authors address this issue, emphasizing conservation; communication with descendant communities; and working within the context of renewal, development, and environmental thinking (pp. 95–96, 158–159, 235). This practical and theoretical volume of case studies can and should